631 669 As uprisings and clan wars became more frequent and widespread, often nearby villages united to make a league of defense. When one village was raided, a drum or gong would be beaten and the allied neighboring villagers would come to the rescue. To affirm their consolidation, common temples were constructed and common patron gods were worshipped. In rotation each allied village celebrated the yearly festival in honor of the patron god. In each case the allied villagers participated in the festival and feast. The blood tie was represented by the village ancestral temple, the territorial tie was represented by the local patronal god. Usually the worship of local patron gods was more frequent and enthusiastic. Sociologically speaking, it is safe to say that, in spite of the often emphasized Chinese ancestral worship and family spirit, the principle of locality took precedence over the principle of blood relationship during the Manchu period. As far as the mass of Formosan Chinese is concerned, this is true. However, in the case of a smaller number of the upper ruling class, the blood tie was still the dominant principle.

7. Breakdown of Folk Society.

612 178 631 Consciousness of the blood tie and locality bond was very strong among the Formosans in former times. When two persons found they had the same surname, they would consider each other as brothers or cousins. When a person introduced himself, he usually added his native

province. Associations of kinsfolk and associations of the persons of the same native town were organized in cities, and they performed a significant function as agencies for mutual protection and mutual aid. On the China Mainland, at least until recently, and among the overseas Chinese, these associations are still fairly active. So it was in Formosa up until the early years of the Japanese rule. Nowadays, many young Formosans do not even know exactly which prefecture is their native place on the Mainland. They pay little attention to ancestral shrines, and the remaining associations of kinsfolk or associations of the persons of the same native province no longer perform their former political and social functions. No doubt a radical change has taken place in the attitude of the people.

Since the Japanese administration proved able to keep peace and order with its vigorous police control, kin-groups and local associations for self-protection and mutual aid lost their significance. Gradually people became less eager to support these associations, and to the young generation, raised in peace and order, these associations became a thing of the past. With the administrative, industrial and economic improvement, self-sustaining and half-independent villages were integrated into an organic administrative system. Thus the folk society was broken down, and the people adapted themselves to modern political-economic system.